do not permit them to go into the interior of the desert, *mâ ješarrežûn*. They are limited to the territory where there is abundance of water and where annuals grow every year. They encamp on the edge of the desert and are therefore known as *ruḥm aḍ-ḍire*, relatives of the (people of the) settled country; they do not undertake extensive raids, *ṛazw*, and they acknowledge the supremacy of various Bedouins, to whom they pay a tax for protection, *ḥâwa*. The Bedouins are Arabs who breed camels exclusively, or at least in the main, and for ten months dwell in the interior of the desert, *ješarrežûn*. At the end of June they go to the edge of the desert, *jeṛarrebûn*, dwell among the settlers until the middle of August or the beginning of September, provide themselves with grain, clothing, and weapons, and then return to the desert again.

On the edge of the desert a constant increase or decrease of the population can be observed. If the government guarantees complete security of life and property to the inhabitants of the towns and villages, the herdsmen of goats and sheep are transformed into active farmers; on all sides they build cottages, hamlets come into existence, and the *ra'w* and *šwâja* become peaceful settlers. They entrust their goats and sheep to the care of various clans of Bedouins, who do not go back to the open desert but remain on the border between villages and settlements and are themselves transformed into *šwâja*. If there is no strong government in the populated regions, security of life and property disappears and there follows a decrease of population. The permanent house is exchanged for the moveable tent; the farmers become *šwâja*. The former settlers, however, never become real Bedouins, because the actual Bedouins will never acknowledge them as equals. The term Bedouin is, hence, much narrower than the term Arab. In the view of the Rwala not all inhabitants of the Arabian peninsula are actually Arabs. Only those are Arabs who dwell in movable tents. Not all the Arabs, however, are Bedouins, but only those who spend the greater part of the year in the interior of the desert and who breed mostly camels. The Rwala are recognized by all tribes as being true and pure Bedouins. They are *ba'idîn aẓ-ẓa'na wâsi'în aṭ-ṭa'ana*, they have very extensive territories and drive their enemies far away from their camps. They are *ahl as-snân w-al-e'nân*, warriors on horseback, for they are able both to wield the spear and to manage horses.

1 [The šwâja -- Analyst]

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

7. Order all the burdens to be taken up when ye resolve to go on,
   And load the camels with everything that in the desert is needed and that is ready.
8. Keep the North Star on your right, so ye may not lose the way,
   And watch the seven stars of the Great Bear that are visible.
9. Greet also those who went away from me and deserted me,
   Sejf and Šwardi, the light of my eye, my healing.
10. Thus to them speak: "Your father swears that ye must return,
    And if ye come not to him, he swears that he must come to you.
11. If thou toilest because thou art poor or to gain treasures
    [Know that] wealth does not lengthen a short life;
12. The world thou livest in lasted forever neither for al-Âjde nor Sa'dûn,
    So it is best to spit on a world beyond which there is death."

A certain Šammari had two sons, Sejf and Šwardi, who went to the Ḥawrân to earn money. This is done every year by many people from the settlements of inner Arabia. They generally join the Rwala in their march to Syria, which takes place in the latter part of June. In the Ḥawrân they help as shepherds, reapers, or threshers, receive grain or clothing for their work, and return home again with the Rwala. Some stay abroad only two months, others several years. As the sons of our Šammari had been a long time away, their anxious father composed this poem, which was recited to me by Ṭrâd eben Saṭṭâm. When a chief sends out a mission he takes care that all ride camels of the same color. The prince of the Rwala sends out an embassy of this kind to the Ḥawrân every year, before he comes there himself. He sends letters and verbal messages to the elders of various settlements, to certain officials, and to his confidants, in order to assure himself of an undisturbed sojourn and of plenty of supplies. Our Šammari happened to see this party, consisting of ten youths on ten pale-gray she-camels, this color being the most favored in these animals. They resembled each other like sisters.